# THE CONFEDERATE EPISCOPAL CHURCH AND THE SOUTHERN SOLDIERS

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*By Edgar Legare Pennington*

Religious influences were notable throughout the history of the Confederate States of America. As it came into existence, the Confederacy committed its civil affairs, by deliberate choice, to men of approved morality and of religious character. "It was not merely by accident, that, in the organization of its Army, choice was made of such men as Robert E. Lee and Thomas J. Jackson,—not to mention a large number of other Christian soldiers,—as leaders. And it seemed in no way incongruous in the conduct of a war of such a character, that commissions were offered to and accepted by the Rev. William Nelson Pendleton, D. D., rector of Grace Church, Lexington, Virginia, and the Rt. Rev. Leonidas Polk, D. D., bishop of Louisiana."[1]

The President of the Confederate States, Jefferson Davis, was a communicant of St. Paul's Church, Richmond. He was always outspoken on the side of evangelical purity. His inaugural address was closed with a simple and devout appeal to the heavenly Father: "To Thee, O God, I trustfully commit myself, and prayerfully invoke Thy blessing on my country and its cause."[2] He showed the deepest interest in all efforts for the spiritual welfare of the soldiers. He set apart days of fasting, humiliation, and prayer, as well as days of thanksgiving, on a number of occasions; and his proclamations were "not only beautiful specimens of the choice style and classic English for which this great man was remarkable, but they also breathed a spirit of humble devout piety, which did not fail to have its influence in the armies of the Confederacy."[3] A religious tone pervades the state papers pertaining to the Confederacy—its proclamations and its legislation. The same religious tone is conspicuous in a majority of the military leaders. And it is found to have impressed itself upon the officers of regiments and companies, and upon the private soldiers in the ranks.[4]

It has been said that no army since that of Cromwell has been so

[1]Arthur H. Noll, *Doctor Quintard, Chaplain C. S. A. and Second Bishop of Tennessee* (Sewanee, Tenn.: University Press, 1905), p. 1.

[2]Joseph Blount Cheshire, *The Church in the Confederate States* (New York: Longmans, Green & Co., 1912), p. 159.

[3]J. Wm. Jones, *Christ in the Camp, or, Religion in Lee's Army* (Richmond, Va.: B. F. Johnson & Co., 1888), p. 42.

[4]A. H. Noll, *op. cit.*, pp. 1-2.

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distinctly and sincerely religious as the "Army of Northern Virginia." Commenting on this statement, Bishop Cheshire remarks that "it is no unworthy partiality which claims that the Confederate soldier was free from the evil element of fanaticism and ferocity, which to so great an extent vitiated and degraded the religion of Cromwell's Ironsides. For, in truth, the Christianity of the Confederate camp and bivouac and battlefield was not the product of the segregated and unnatural life of the soldier. It was simply the religion of family altar, and home circle, and parish church, and country meeting-house, carried by father and son, and brother and friend, from home into the army." In no modern war has the whole population of a country, from seventeen to fifty, been transplanted more completely into the military service. To a great extent, it may be said, "the same moral atmosphere and the same religious standards prevailed in the army to which the soldiers had been accustomed at home. There was doubtless enough of sin and wickedness, as there is more than enough in the best ordered society; but the Confederate Army was no sense of relaxed morals and licensed ungodliness."[5]

Bishop Cheshire quotes the Rev. Edwin A. Osborne, who entered the Confederate army in 1861 as a second lieutenant and rose to the command of his regiment in Lee's army. (Mr. Osborne was ordained in 1877.)

> "In regard to the religious conditions of the Army of Northern Virginia during the War, so far as my observation extended, I saw but little difference, if any, from what they were at home before and since the War. In fact, I should say there was rather more piety manifested by the soldiers during the War than by the same young men before, and decidedly more, I believe, than prevails among the mass of young men to-day."

The Rev. Mr. Osborne had served as chaplain of the Second Regiment, North Carolina Volunteers, in the Spanish-American War, when he wrote:

> "I was painfully impressed with the contrast between the Confederate soldiers and the volunteers in the Spanish-American War. I seldom heard an oath in the Confederate camps; and I had every opportunity, from Second Lieutenant to the command of the regiment.
>
> "Our camps often resounded at night with hymns and spiritual songs; and arrests for drunkenness were very rare.
>
> . . .
>
> "In the winter of 1863-4, a very remarkable religious re-

[5] J. B. Cheshire, *op. cit.*, pp. 69-70.

vival swept through the Army, and thousands of conversions occurred. The Army reminded me of regular camp-meeting while in winter quarters, and even on bivouac. Religious exercises were generally well attended by officers and men, without any compulsion, on week-days as well as on Sundays, and the moral and religious atmosphere in the camp was good, remarkably so, as I remember it. How could it be otherwise, with our noble citizen soldiery, and the examples set before them by such men as Lee and Jackson at their head? . . . Most of our men had small copies of the Bible or New Testament when they left home; and many of them could be seen reading them when 'at rest' on the march, or in the camp when off duty."[6]

The provisions made for the spiritual needs of the men in the field were remarkable, considering the haste with which the Confederate army was organized, equipped, and sent to the field. While the various religious bodies did their best to respond to the emergency, it is noteworthy that the Episcopal Church of the Confederacy offered many of her best and ablest clergymen as chaplains. Four who became bishops after the war were commissioned to the chaplain's service:

Charles Todd Quintard (born December 22, 1824; died February 15, 1898; consecrated bishop of Tennessee, October 11, 1865).

Alfred Augustine Watson (born August 21, 1818; died April 21, 1905; consecrated bishop of East Carolina, April 17, 1884).

Alfred Magill Randolph (born August 31, 1836; died April 6, 1918; consecrated coadjutor bishop of Virginia, October 21, 1883; first bishop of Southern Virginia, 1892).

William Crane Gray (born September 6, 1835; died November 14, 1919; consecrated first missionary bishop of Southern Florida, December 29, 1892.)

In addition to the above, the Rev. John Watrus Beckwith (born February 9, 1831; died November 23, 1890; consecrated bishop of Georgia, August 2, 1868), though not a regularly commissioned chaplain, did volunteer work in the capacity of a chaplain in the Army of Tennessee during the summer of 1864.[7]

Bishop Cheshire succeeded in assembling sixty-five names of Episcopal chaplains in the Confederate service. Many, he states, served temporarily and irregularly, and doubtless some were attached to state organizations; hence the list he considers quite incomplete. Several priests from the diocese of South Carolina are known to have discharged

[6] J. B. Cheshire, *op. cit.*, pp. 70-72.
[7] *Ibid.*, p. 79.

the duties of the chaplain's office without commissions; and one member of that diocese, the Rev. Robert W. Barnwell, sacrificed his life in devoted attention to the sick and wounded soldiers in the army hospitals of Virginia. In the later stages of the war, several of the dioceses, notably Virginia, North Carolina, Georgia, and Alabama, took measures to send their parochial clergy for stated periods to the army, to act under the systematic direction of the bishop. Furthermore, the bishops gave readily of their services, as occasion offered; this is especially true of Bishops Johns and Elliott. Bishop Lay seemed to serve as a sort of "Chaplain General" in the Army of Tennessee. As he was prevented by the course of hostilities from working in Arkansas, he directed his energies to the western army, and became a sort of leader and director of the Episcopal clergymen serving, officially or unofficially, as chaplains.[8]

The twenty-nine chaplains from the diocese of Virginia, listed by Bishop Cheshire, were:

> The Rev. Messrs. Thomas M. Ambler, James B. Avirett, R. J. Baker, T. M. Boyd, James Carmichael, John Cole, John Cosby, Richard T. Davis, Thomas Duncan, William H. Gardner, Robert Gatewood, John Griffin, John C. McCabe, John McGill, John P. McGuire, Randolph H. McKim, Magruder Maury, William C. Meredith, George H. Norton, Edward T. Perkins, Alfred M. Randolph, P. G. Robert, Charles P. Rodifer, Aristides S. Smith, Thompson L. Smith, Kensey J. Stewart, Peter Tinsley, Lyman B. Wharton, and George T. Williams.

The fifteen from the diocese of North Carolina were:

> Jarvis Buston, Frederick Fitzgerald, Edwin Geer, Thomas H. Haughton, Francis W. Hillard, Cameron F. MacRae, Matthias M. Marshall, Joseph W. Murphy, George Patterson, Girard W. Phelps, Bennett Smedes, John C. Tennant, John H. Tillinghast, Maurice H. Vaughan, and Alfred A. Watson.

The Rev. William Porcher DuBose,[8-a] destined to become an eminent theologian, served in Kershaw's Brigade, from the diocese of South Carolina.

There were six chaplains from the diocese of Georgia—the Rev. Messrs George W. Easter, William T. Helms, Telfair Hodgson, Richard Johnson, Jacquelin M. Meredith, and Samuel J. Pinkerton.

[8] J. B. Cheshire, *op. cit.*, p. 80.

[8-a] *See* Theodore DuBose Bratton, *An Apostle of Reality: The Life and Thought of the Rev. William Porcher DuBose* (New York: Longmans, Green & Co., 1936), pp. 214.

The Rev. J. J. Scott was from Florida, and the Rev. J. J. Nicholson was from Alabama.

The diocese of Mississippi was represented by five chaplains—the Rev. John Charles Adams, M. D., and the Rev. Messrs. Fred W. Damus, M. Elwell, John Gierlow, and M. Leander Weller. (The last named died in the service.)

There were two chaplains from Louisiana—the Rev. B. S. Dunn and the Rev. George W. Stickney; and two also from Texas—the Rev. L. H. Jones and the Rev. H. B. Monges.

From Tennessee there were three—the Rev. Charles Todd Quintard, M. D., and the Rev. Messrs. William Crane Gray and John Miller Schwrar.[9] A. H. Noll tells us that the Rev. George Carroll Harris, of Nashville, served as a chaplain.[9-a]

The Confederate chaplains had many privations and enjoyed few privileges. There was no rank assigned to them, and no uniform prescribed. They were left to look after themselves and to make their own place, but they were accorded great respect and affection by both officers and men. Their pay was fifty dollars per month, and they partook of the ration of the private soldier. Towards the end of the war, their pay was by act of the Confederate Congress raised to eighty dollars; but that was a small sum, considering the depreciated currency of the time. If a chaplain was so fortunate as to have a horse, he was allowed forage. A small amount was given for stationery. "This meanness in the government caused much distress to those faithful chaplains who had no private fortune; and some of the best of them were thus forced to return to parochial work, as their only means of obtaining a bare subsistence. But the poorly paid chaplain, marching on foot with the men, is not the least heroic figure of that heroic time."[10]

Some interesting stories are told about the chaplains, but unfortunately we possess only one fairly adequate journal or narrative—the story of Dr. Quintard's activities as edited by the Rev. Arthur Howard Noll forty years after the end of the war. It is said that the Rev. William C. Meredith, of Virginia, who was among the most faithful of chaplains, always forgot that he was a chaplain during the battle and took his place in the fighting line until the action was over; then he would resume his ministrations to the wounded and dying.[11] The Rev. Alfred Augustine Watson resigned one of the largest parishes in North Carolina to become chaplain of the Second North Carolina Regiment. Frail in body but indomitable of soul, he was once commanded by his

[9] J. B. Cheshire, *op. cit.*, pp. 103-105.
[9-a] A. H. Noll, *History of the Diocese of Tennessee*, pp. 112, 145, 199-200.
[10] Cheshire, *op. cit.*, p. 83.
[11] *Ibid.*, p. 86.

colonel to go to the rear with the wounded as he pressed forward beyond the line towards the wounded men lying in front. "I think I know my duty, sir," he replied. At the battle of Williamsburg, when many dead and wounded had been left between the lines, General Magruder asked: "Who is that little man there in front among the wounded?" When told that he was Chaplain Watson, the general exclaimed: "Tell him to come and take command of the troops!"[12]

Dr. Joseph Packard, whose duties as professor at the Virginia Theological Seminary at Alexandria had been interrupted by the closing of that institution, visited his son, Joseph, at camp at Manassas about a week after that bloody battle. The young man belonged to the Rockbridge Battery, and served under General "Stonewall" Jackson. "It was the custom of this company," the father said, "to have prayers at the dawn of day. . . . Next morning I was asked to officiate, and made a prayer. It was too early to see to read. The scene was a thrilling one. It was a remarkable company, composed largely of college and theological students." General Jackson visited young Packard's tent early one morning and gave the boy a tract. "General Lee gave as many Prayer-books as he could get to his soldier friends."[13]

August 23, 1861, Dr. Charles Todd Quintard rejoined his regiment—the First Tennessee—after having been to Richmond to see a wounded cousin. During his absence in Richmond, he had made daily visits to the wounded and preached in the churches. He called on the Federal inmates of the famous Libby Prison, and did all in his power to cheer them up. He also solicited contributions for the sick and wounded in Staunton, Virginia, and advised the establishing of a depository there, for supplies and comforts for the sick. On his journey he visited Huntersville, "a most wretched and filthy town in those days, where there were many sick soldiers in a meeting-house, in public and private buildings, and in tents."[14]

About the last of August, Dr. Quintard was appointed assistant surgeon of the First Tennessee Regiment; but he did not wish to accept the office, lest it separate him from his regiment. "I do not remember," he said, "any time throughout the War when there was any opportunity offered for me to assist the work of the surgeons that I did not do it."[15]

Bishop Stephen Elliott issued a pastoral to the diocese of Georgia, in August, 1861, foreseeing the necessity of caring for the wounded and sick soldiers, and urging the formation in every parish of an organi-

[12]Cheshire, *op. cit.*, pp. 85-86.
[13]Joseph Packard, *Recollections of a Long Life*, 1902, pp. 268-269.
[14]A. H. Noll, *op. cit.*, pp. 13-16.
[15]A. H. Noll, *op. cit.*, pp. 17-18.

zation to work systematically for a supply of clothing for the men. He requested the preparation of hospital supplies, such as bandages, lint, and the like, and asked that money be raised for the purchase of medicines. He also called for volunteers to do the work of nurses. The clergymen of each parish was designated to assume the direction of this work; he was to select a suitable layman to serve as secretary and treasurer of the local organization. It was one of the greatest difficulties encountered by the Confederate government—this providing for the care of the sick and wounded soldiers. The government was never able to make proper provision. Private benevolence came to the aid of the destitute medical department, and all through the war individual charity did what it could to supply the deficiencies of the service. The Church periodicals made appeals for contributions to supply the hastily extemporized hospitals with such necessary articles and remedies as might be possessed; and the people responded to the extent of their meagre means.[16]

In November, 1861, Bishop Leonidas Polk sent to the President of the Confederate States his resignation as major-general. He had been in active military service for four months; and he wrote from the headquarters of the First Division, Western Department, Columbus, Kentucky. President Davis was unable to comply with the request; and the bishop remained in uniform until his tragic death in the summer of 1864. While he performed few ecclesiastical functions, he was a fine example and influence to his troops. Something of the spirit of the man may be discerned from reading the letter penned to his wife on Christmas Day, 1861:

> "It is Christmas Day! A day on which angels sang 'Glory to God in the highest, peace on earth, and good will toward men!' And oh, how my heart yearns to join in the same song, if our enemies would let us! Indeed, I may say with truth, I can and do feel the full force of the sentiment of the song toward them. Notwithstanding the warlike purposes in their hearts, I feel no unkindness toward them or toward any living being, and would bless and pray for them if they would let me. But we trust now as ever that the Lord will deliver us out of their hands, and that with a great deliverance, and give them a better mind."[17]

On the 4th of February, 1862, Bishop Polk wrote to the Rev. John Fulton, who had succeeded him as rector of Trinity Church, New Orleans:

[16] J. B. Cheshire, *op. cit.*, pp. 162, 160.
[17] Wm. M. Polk, *Leonidas Polk, Bishop and General,* 1915, II, 53.

"My life is one of unceasing toil and anxiety. . . . How I stand up under it is a matter of surprise to many, not less than myself. . . . I have always regarded myself as a *locum tenens,* and have ever been desirous to have someone make his appearance, of competent ability, and with a commission to relieve me. As yet I have waited in vain for the man to take my post and let me return to my cherished work. I have laboured as though I regarded my employment as permanent, while I have been encouraged and promised it should be terminated 'as soon as practicable'; and if the relief cannot be found, I shall go on, by God's blessing, with fidelity to the end.

"I hope you are all getting on well with your flocks. I think of you all, and carry you in my heart with earnest remembrance day by day."[18]

The genuine sincerity of General Robert E. Lee's faith has often been discussed. A devoted Episcopalian of the old school, Lee was present at the 66th annual convention of the diocese of Virginia, held in St. Paul's Church, Richmond, May 16, 1861. On the same day he wrote to his wife:

"I witnessed the opening of the Convention . . . and heard the good Bishop's [Meade's] sermon, being the fiftieth anniversary of his ministry. It was a most impressive scene; and more than once I felt the tears coming down my cheeks. . . . I saw Mr. Walker, Bishop Johns, Bishop Atkinson, etc."[19]

On the 14th of March, 1862, General Lee was summoned to the bedside of the dying Bishop William Meade. Visitors had been forbidden by the doctors; but when the general was announced, the bishop roused himself and said, "I must see him for a few minutes." Lee was brought in by Bishop John Johns. "Bishop, how do you feel?" he asked. "I am almost gone," he replied; "but I wanted to see you once more." After inquiring about the members of his family, and asking several questions regarding public affairs and the state of the army, the aged bishop said: "God bless you! God bless you, Robert; and fit you for your high and responsible position. I can't call you 'General'; I've heard you say your catechism so often. . . . Heaven bless you! Heaven bless you, and give you wisdom for your important and arduous duties."[20]

A little over a month after the disastrous battle of Gettysburg,

[18]Wm. M. Polk, *Leonidas Polk, Bishop and General, 1915,* I, 369.

[19]*Recollections and Letters of General Robert E. Lee,* by his son, Captain Robert E. Lee, 1926, p. 31.

[20]*Addresses and Historical Papers before the Centennial Council of the Diocese of Virginia, 1785-1885* ("Sketch of our first four bishops," by the Rev. C. J. Gibson, D. D.; New York: Thomas Whittaker, 1885), p. 161.

General Lee issued an order from the headquarters of the Army of Northern Virginia, affirming President Davis' appointment of August 21, 1863, as a day of fasting, humiliation, and prayer. After requesting that all military duties, "except such as are absolutely necessary" be suspended, and that the commanding officers of brigades and regiments cause divine services to be performed in their respective commands, the general continued:

> "Soldiers! We have sinned against Almighty God. We have forgotten His signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes; that 'our times are in His hands'; and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins, and beseech Him to give us a higher courage, a purer patriotism, and more determined will; that He will convert the hearts of our enemies; that He will hasten the time when war, with its sorrows and sufferings, shall cease; and that He will give us a name and place among the nations of the earth."[21]

The Rev. John William Jones, a Baptist minister, in his book, *Christ in the Camp,* has recorded a number of examples of General Lee's personal piety and deep interest in the religious welfare of his troops. At one interview, at which Dr. Jones told of "that great revival which was then extending through the camps"—in the early part of 1864—"and bringing thousands of our noble men to Christ," General Lee's eye brightened and his whole countenance glowed with pleasure; "and as, in his simple, feeling words, he expressed his delight, we forgot the great warrior and only remembered that we were communing with an humble, earnest Christian." The general, it is said, never failed to attend services when his duties did not absolutely preclude his doing so. He frequently attended preaching at General Jackson's headquarters, and even visited the chaplains' meetings.[22]

The chaplains, in the faithful discharge of their duty, often exposed themselves to danger. In the battle of Shiloh, April 6-7, 1862, the Rev. M. Leander Weller, of the diocese of Mississippi, was killed. Commenting on his death, Bishop William Mercer Green said:

> "His spirit went up on high from the midst of the battlefield, but he was not unprepared for that rude and sudden call. He had gone into the ranks and patiently borne the toils and

[21] *Recollections and Letters of General Robert E. Lee,* by his son, Captain Robert E. Lee, pp. 105-106; J. W. Jones, *op. cit.,* p. 56.
[22] J. W. Jones, *op. cit.,* pp. 49-51.

privations of the common soldier, for the purpose of getting nearer to the hearts of his comrades in arms. After distinguishing himself for uncommon bravery and the faithful performance of all his duties, he was appointed Chaplain of his Regiment, with the prospect of much usefulness before him. But the measure of his days was near its end. On the memorable field of Shiloh, he fell in the thickest of the fight. Thus passed from amongst us a man in whom were blended the simplicity of the child, the purity and gentleness of a woman, the dauntless courage of the soldier, and the unaffected piety of the Christian."[23]

In the spring of 1862 there were signs that the war was beginning to close in on the state of Mississippi. The Rev. Benjamin M. Miller, of Natchez, resigned his parish and organized the Female Hospital Aid Society, to work under his direction in the hospitals. The members expected to go to the hospitals nearest the army, so as to be ready to minister, in case of battle, to those who required such aid. Bishop Green, in his council address, commended this "praiseworthy occupation of succouring our wounded soldiers. Attended by a faithful, self-denying band of sisters-in-Christ," said the bishop, Mr. Miller "is ministering to both the bodily and spiritual needs of those brave men who lately suffered for us on the field of Shiloh."[24]

The Rev. William Nelson Pendleton (born, Richmond, December 26, 1809; died January 15, 1883) was a graduate of the United States Military Academy, fifth in his class, and served as assistant professor of mathematics at West Point before his ordination by Bishop Meade. A teacher of ability, he was professor of mathematics at Bristol College, Pennsylvania, and at Delaware College, Newark; and in 1839 he became principal of the newly established Episcopal High School of Virginia at Alexandria. He was rector of Grace Church, Lexington, Virginia, when the war broke out; and then he felt the call to offer his services to the Confederate cause. On July 13, 1861, he was appointed colonel and chief of artillery on the staff of General Joseph E. Johnston; and in April, 1862, he was made a brigadier-general. He was chief of artillery under General Lee in the Army of Northern Virginia until the surrender (1865); and took part in all the major engagements from First Manassas (Bull Run) to the siege of Petersburg. An exceedingly able and efficient officer, he never lost sight of his calling as a minister of God. "He preached to the soldiers as opportunity offered on Sundays and at week-day prayer-meetings, and was prominent in the remarkable

[23] *Journal, 36th Annual Convention, Diocese of Mississippi;* Cheshire, *op. cit.*, p. 90.

[24] *Journal, 36th Annual Convention, Diocese of Mississippi;* Cheshire, *op. cit.*, pp. 162-163.

religious movement among the Confederate soldiers which sent so many of the ablest of them into the ministry of their respective churches after the War was over."[25]

At the 67th annual convention of the diocese of Virginia, held in St. Paul's Church, Richmond, May 21, 1862, Dr. Pendleton reported that he had not been allowed during the past year to minister to his parish, because of his obligations as an officer; but to his company,—

> "I daily ministered in Morning and Evening Prayer, until separated from them immediately after the Battle of Manassas, 21st July, 1861, by assignment to a more responsible military position. From the first, also, it was my endeavour, when military duty did not forbid, to improve the Sabbath, by appropriate services, not only for my own command, but for the troops generally with whom we were associated.
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> "In the sphere of Colonel, I found practicable no arrangement for daily public prayer, but my Sunday ministrations, in worship and preaching, were limited only by the emergencies of military duty.
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> "The Church at Centreville, which the invaders had so shamelessly desecrated, it was my privilege to have partially repaired for use again; and there I had the satisfaction of ministering repeatedly during last fall to large congregations of soldiers, and of dispensing the Lord's Supper to many, including a number of distinguished officers.
>
> "When the Army went into winter quarters, it was further granted me to have erected a rude but commodious chapel, for the use chiefly of my command. . . . Since the opening of this spring's campaign, much marching, exposure, and deficiency of accommodation have, from time to time, prevented our customary religious exercises. But whenever weather and opportunity permitted, I have taken occasion to have worship and to preach.
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> "In the influence attending a still higher military grade assigned me by the government, divine Providence has entrusted to me an additional talent, the responsibility for using aright what I deeply feel. That larger numbers attend where a general officer prays and preaches is something; yet how much more important that he have the Spirit of Christ."[26]

Only two clergymen from the diocese of Texas served as Confederate chaplains. The Rev. Lucius H. Jones, rector of St. Mark's Church, San Antonio, was chaplain of the Fourth Texas Cavalry. He was wounded while ministering to a dying soldier at Glorietta in 1862; and died of malaria, October, 1863. The Rev. H. B. Monges, of

[25]G. MacLaren Brydon, "William Nelson Pendleton," in *Dictionary of American Biography*, XIV, 424.

[26]*Journal, 67th Annual Convention, Diocese of Virginia*, pp. 77-78.

Seguin, entered the army towards the close of the war. Colonel James Reily, of Houston, commanding officer of the Fourth Texas Cavalry, was killed in action on the Bayou Teche, Louisiana, April 14, 1863. He had been a faithful communicant of Christ Church, Houston, and the first layman from Texas to serve in the General Convention of 1850.[27]

Church property was utilized for hospital purposes both by the Confederates and by the invading forces. An alumnus of the Virginia Theological Seminary, who had become a Federal chaplain, wrote (August, 1862) of the uses to which the buildings of that institution were placed:

> "There are about fourteen hundred sick and wounded United States soldiers there. . . . The buildings used as hospitals are the new Seminary, St. George's Hall, the High School, and a camp pitched near the High School. The Library is used as a dispensary. Most of the books have been packed in boxes and removed to St. John's in the Wilderness. Doctor May's former residence is occupied by servants (contrabands) and others. The room used formerly as a study by the Professor is a mess-room for the chaplain and officers.
>
> "There are buildings being erected on the Hill for a thousand more patients. The Chaplain's time is devoted to visiting the soldiers in their tents and hospitals. He preaches Sunday morning in the Chapel of the Seminary, and Sunday 4 P. M. at the camp in front of the High School."[28]

Often the Confederate chaplains had occasion to minister to the sick and wounded soldiers of the Federal army. When Huntsville, Alabama, was evacuated by the Federal troops, August 31, 1862, a hundred Northern men were left in the hospital too ill to be removed. Bishop Henry Champlin Lay, who was there, described what happened:

> "These men supposed that our soldiers would retaliate upon them the injuries done to our defenceless people; and when in the course of the day the shout was heard which announced the entrance of one of our partisan companies, one unfortunate died of sheer fright. The Rev. Mr. Banister hastened to visit them and to assure them that they were in the hands of men whom no consideration could induce to play the dastard and to insult the prostrate. Subsequently we visited them often, read and prayed with them. I baptized one soldier of an Ohio regiment and trust he entered into rest."[29]

[27]DuBose Murphy, "Protestant Episcopal Church in Texas during the Civil War," in HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, I, 93.

[28]*The Christian Witness and Church Advocate, Boston,* Aug 15, 1862, XXVIII, 115.

[29]"Documents relating to the Diocese of Arkansas, 1861-1865, and Bishop Henry C. Lay Papers," in HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, VIII, 82.

The admiration which the opponents often felt for each other sometimes bore happy results. A remarkable example may be cited in the relations between Dr. Quintard, the Confederate chaplain, and Colonel Charles Carroll Parsons, who commanded the Federal battery at the battle of Perryville, Kentucky, October 8, 1862. Dr. Quintard, who witnessed the engagement, was impressed by the courage of Colonel Parsons; and afterwards "captured" the brave West Point graduate for the ministry of the Church in the diocese of Tennessee. After the war Dr. Quintard, who had become a bishop, visited Colonel Parsons at West Point; and a correspondence sprang up between them. In 1870 Colonel Parsons resigned his commission to enter the ministry. He studied theology under the bishop at Memphis; and he was ordained to the diaconate and advanced to the priesthood in the diocese of Tennessee. His first work was at Memphis; there he later became rector of a parish of which Jefferson Davis was a member and a vestryman. He remained heroically at his post of duty during the great yellow fever epidemic of 1878, during which he was stricken with the fever and died at Bishop Quintard's episcopal residence, September 6.[30]

Being a doctor of medicine, Chaplain Quintard's services as a physician and surgeon were frequently in demand. At the battle of Perryville, he tells us,

> "When the wounded were brought to the rear, at three o'clock in the afternoon, I took my place as a surgeon on Chaplains Creek, and throughout the rest of the day and until half past five the next morning, without food of any sort, I was incessantly occupied with the wounded. It was a horrible night I spent,—God save me from such another! I suppose excitement kept me up. About half past five in the morning of the 9th (October), I dropped,—I could do not more. I went out by myself and leaning against a fence I wept like a child. And all that day I was so unnerved that if anyone asked me about the regiment, I could make no reply without tears. Having taken off my shirt to tear into strips to make bandages, I took a severe cold. . . .
>
> "How well I remember the wounded men! One of the Rock City Guard, brought to me mortally wounded, cried out: 'Oh, Doctor, I have been praying ever since I was shot that I might be brought to you.' One of the captains was wounded mortally, it was thought at first, but it was afterwards learned that the ball which struck him in the side, instead of passing through his body, had passed around under the integuments. Lieutenant Woolridge had both eyes shot out, and still lives. A stripling of fifteen years fell in the battle apparently dead, shot

[30] A. H. Noll, *op. cit.*, p. 58.

through the neck and collar-bone, but is still living. Lieutenant-Colonel Patterson was killed at his side. . . .

"Two days after the battle I went to the enemy's line with a flag of truce. And the following day, General Polk (who had won the hearts of the whole army), asked me to go with him to the Church in Harrodsburg. I obtained the key; and as we entered the holy house, I think that we both felt that we were in the presence of God. General Polk threw his arms about my neck and said: 'Oh, for the blessed days when we walked in the house of God as friends! Let us have prayer!'

"I vested myself with surplice and stole, and entered the sanctuary. The General knelt at the altar-railing. I said the Litany, used prayers and supplications, and then turned to the dear Bishop and General and pronounced the benediction from the office for the visitation of the sick. . . . The Bishop bowed his head upon the railing and wept like a child on its mother's breast. Shortly after this service, General Kirby-Smith begged me that he might go to the Church with me, so I returned; and he too was refreshed at God's altar."[31]

General Edmund Kirby-Smith (1824-1893) was a most remarkable character. A very devoted communicant of the Church, he frequently acted as lay-reader during the latter part of his life. In the cholera epidemic at Nashville, some years after the war, he was called upon to say the burial office over his own rector. In 1875 he entered upon his duties as the professor of mathematics at the University of the South at Sewanee, Tennessee, and gave a great deal of attention to botany and natural science. He died March 28, 1893.[32]

After the battle of Perryville, both General Braxton Bragg and Edmund Kirby-Smith were compelled to retreat by way of Cumberland Gap to Chattanooga. During this retreat Dr. Quintard was in charge of the regiment as chaplain. "Every morning," he said, "I filled my canteen with whiskey, and strapped it to the pommel of my saddle to help the wearied and broken-down to keep up in the march."[33] In the latter part of 1862 Dr. Quintard visited his family at Rome, Georgia. "There were many hospitals established there; and among them was one named for me, 'Quintard Hospital.'" He spent must time in the hospitals; and also went to Columbus, Georgia, to secure clothing for his regiment. After some weeks, he rejoined the army which had moved on to Murfreesboro, Tennessee.[34]

The first three months of 1862 Bishop Lay spent in Little Rock. The rector of the local parish, Dr. J. T. Wheat, had lost two sons in the Confederate army. The bishop preached mostly in private houses.

[31]A. H. Noll, *op. cit.*, pp. 60-62.
[32]*Ibid.*, pp. 62-63. See also, *Dictionary of American Biography*, X, 424-426.
[33]Noll, *op. cit.*, p. 64.
[34]*Ibid.*, p. 65.

"The severity of the season, the scarcity of provisions, the unutterable sufferings of the Army on and after its retreat to Little Rock made this winter a memorable one. We could not complain that the freezing and diseased soldiers were housed in the Church. . . . An effort was made by the ladies of the congregation to provide for the wants of the sick. . . . I was often in the hospitals, until admonished by painful experience that I had not the strength and health to labour, as I would desire to do."[35]

During that time Dr. Quintard was indefatigable in his labors. The battle of Murfreesboro (December 31, 1862-January 2, 1863) was a terrible affair; and the good chaplain was present, dressing the wounded. Crossing the fields on his way to the hospitals in the town, a tremendous shell passed over his head, breaking his watchguard and causing a gold cross suspended from it to be lost.

"As Doctor Buist was still in Perryville, Kentucky, I was practically surgeon of the regiment. As the wounded of the First Tennessee were brought in, they always called for me; and it was my high privilege to attend nearly, if not quite all, the wounded of my regiment. Some of them were desperately wounded."[36]

Dr. Quintard was sent by Bishop Polk to Chattanooga in charge of Willie Huger, whose leg had been amputated at the thigh.

"He was placed in a box-car with a number of other wounded men; and I held the stump of his thigh in my hands most of the journey. When we reached Chattanoooga, I was more exhausted than my patient. I remained with him for some time. The dear fellow finally recovered, married a daughter of General Polk, and now resides in New Orleans."[37]

Having placed Willie Huger in comfortablue quarters in Chattanooga, and watched over him as long as he was able, Dr. Quintard remained in Shelbyville, most of the army being camped about Tullahoma.[38] Nearly all the general officers attended his services.

In accordance with the authority of the General Council of the Confederate Episcopal Church, which was held in Augusta, Georgia, November 12-22, 1862, there was printed for special use in the army and navy a small compendium of the Prayer Book. It was published

[35]"Documents relating to the Diocese of Arkansas, 1861-1865, and Bishop Henry C. Lay Papers" in HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, VIII, 83-84.
[36]A. H. Noll, *op. cit.*, pp. 65-66.
[37]*Ibid.*, p. 67.
[38]*Ibid.*, pp. 69, 70-71.

in Atlanta—a small pamphlet of forty-eight pages; and it contained in a novel but very convenient arrangement the offices of morning and evening prayer, the ante-communion, some selections of psalms, the burial service, and a number of prayers and hymns. Apparently only a small edition was printed; and it seems to have been little used or known.[39]

During the early part of 1863 Bishop Lay organized some fifty-five of the ladies of Little Rock into four committees for service in the four local hospitals, which then contained 450 patients. The ladies distributed 500 bed-comforts. The parish church had been dismantled at Little Rock, and given up for a hospital; all the carpets were cut up to make coverings for the sick.[40]

At the 74th annual convention of the diocese of South Carolina, held in St. Philip's Church, Charleston, February 11, 1863, the Rev. P. G. Jenkins reported that, since the 1862 council, he had passed three months as a private soldier in an artillery company. During that time he held a regular Sunday service and kept up in his tent a daily evening service for his fellow-soldiers. They were well attended. For the last six months he had been residing in the principal Confederate hospital at Columbis, spending much of his time at the bedside of the sick and dying soldiers, and holding daily services for the convalescents. Other clergymen stated that they had been preaching to the soldiers and making collections for their wants.[41]

On May 2, 1863, that great Christian soldier, General Stonewall Jackson, was mortally wounded at Chancellorsville. He had given his full support to the chaplains and his presence and example had been great factors in the spiritual life of the Army. The Rev. Jacquelin M. Meredith, of Georgia, chaplain in General A. P. Hill's division of Jackson's corps, reported to the first annual council of the diocese of Georgia (Church of the Atonement, Augusta, May 7, 1863) that he had taken up a collection of $100 from the officers of the 47th Regiment, which he had applied to the benefit of the several Bible and tract societies, from which he had received supplies. Bishop Elliott stated in his address:

> "The efficiency and comfort of the Chaplains has been much aided by the kind efforts of our late noble and much beloved Christian General Jackson. He took personal interest in our Chaplain's meetings, and was very anxious to obtain chaplains for every one of his regiments, only half of which were supplied last week; besides procuring the passage of a law,

[39] Cheshire, *op. cit.*, pp. 98-99.
[40] *Ibid.*, p. 163.
[41] *Journal, 4th Annual Convention, Diocese of South Carolina*, p. 52.

giving to chaplains forage for a horse, which is essential to usefulness."[42]

At the "First Annual Council of the Protestant Episcopal Church in the State of North Carolina," held in St. John's Church, Fayetteville, May 14, 1863, the Rev. Frederick Fitz-Gerald reported that since May 22, 1861, he had been a chaplain in the Confederate army. During all that time he had performed none of his duties as principal editor of the *Church Intelligencer*. He felt, however, that "no higher sphere of usefulness can be found for the good of our beloved country than that of Chaplain." That position he had found to be one "of many trials, of much labour, of scanty support, though one full of the noblest opportunities for doing good to our brave and suffering soldiers."

> "I have perceived a constant and real improvement in the moral and religious character of our soldiers since the first nine months of the War. I believe there is far less of vice of every kind in our Army than there was one year ago, and far more seriousness and willingness to read God's Word and hear it explained; far more interest in things that appertain to the soul—about that world where peace reigns eternal, and the horrid sound of war is never heard."[43]

At the same council the Rev. Joseph W. Murphy, rector of St. David's Church, Scuppernong, said that for the last thirteen months he had been a chaplain with the North Carolina troops. "In this work," he declared, "I have met with many trials, discomforts, and discouragements; but, I am thankful to be able to say, mingled with pleasant associations and, frequently, sweet encouragements."[44] The Rev. George Patterson, since the last battle at Fredericksburg, had been "ministering to the sick and wounded and dying in the Army, and, in some instances, to the suffering prisoners in our hands."[45] Chaplain M. H. Vaughan had served at Wilson Hospital, Goldsborough, and Port Kinston.[46]

On May 21, 1863, the bishop of Georgia began his services with the Army of the West, encamped in Tennessee. Bishop Elliott spent about two weeks in ministering to the soldiers, preaching several times and baptizing some of the officers and men. Dr. Quintard had been holding services in the Presbyterian Church at Shelbyville, the largest church building in the town. There Bishop Elliott celebrated the Holy Communion and preached in the morning of May 24. In the afternoon

[42] *Journal, 1st Annual Council, Diocese of Georgia.*
[43] *Journal, First Annual Council, Diocese of North Carolina,* p. 42.
[44] *Ibid.,* p. 51.
[45] *Ibid.,* p. 52.
[46] *Ibid.,* p. 56.

he confirmed five officers and five privates, whom Dr. Quintard presented. "It was a very novel sight to see a large church crowded in every part with officers and soldiers. Scarcely a dozen of the gentler sex were to be seen. The attention of this large body of soldiers was earnest and like that of men who were thoughtful about their souls."

The following day, Bishop Elliott preached to the brigade under General George Maney at their camp. "The attendance was very large; and the bishop said he had never had a more orderly or attentive congregation in a church."

On May 26, Dr. Quintard drove six miles to the front with Bishop Elliott, to visit the brigade of General Manigault, of South Carolina. "He was on outpost duty, and was only a few miles from the pickets of General Rosecrans' Army. The service was at five o'clock. The whole brigade was in attendance, having been marched to the grove arranged for the service, under arms. . . . It was a very solemn service indeed." A captain of the 28th Alabama was baptized. "The captain knelt in the presence of his brother-soldiers, and enlisted under the banner of Christ Crucified. After which, the Bishop preached to the assembled officers and soldiers seated on the ground in concentric circles."

During Bishop Elliott's visit, General Braxton Bragg was baptized and confirmed. Dr. Quintard's account is interesting:

> "As soon as I found that the Bishop was able to give us a visit, I made very earnest appeals to the officers and soldiers of our Army to confess Christ before men. But there was one man in the Army whom I felt I could never get at. He was the Commander-in-chief, General Braxton Bragg. He had the reputation of being so stern and so sharp in his sarcasm, that many men were afraid to go near him. . . . He never came to the Holy Communion, and I never heard of his being a member of any religious denomination.
>
> "Immediately after I received notice of Bishop Elliott's proposed visit, I determined to have a talk with General Bragg. It was late one afternoon when I started for his headquarters. I found two tents and a sentry at the outer one; and when I asked for General Bragg the sentry said: 'You cannot see him. He is very busy, and has given positive orders not to be disturbed, except for a matter of life and death.'
>
> "That cooled my enthusiasm, and I returned to my own quarters; but all the night long I blamed myself for my timidity.
>
> "The next day I started out again, found the same sentry, and received the same reply. This time, however, I was resolved to see the General, no matter what happened; so I said: 'It is a matter of life and death.' The sentry withdrew, and in a few minutes returned and said: 'You can see the General; but I advise you to be brief. He is not in a good humour.'

This chilled me; but I went in. I found the General dictating to two secretaries. He met me with: 'Well, Doctor Quintard, what can I do for you? I am quite busy, as you see.' I stammered out that I wanted to see him alone. He replied that it was impossible, but I persisted. Finally he dismissed the secretaries, saying to me rather sternly: 'Your business must be of grave importance, Sir.'

"I was very much frightened; but I asked the General to be seated, and then, fixing my eyes upon a knot-hole in the pine-board floor of the tent, talked about our blessed Lord, and about the responsibilities of a man in the General's position. When I looked up after a while I saw tears in the General's eyes, and took courage to ask him to be confirmed. At last he came to me, took both my hands in his, and said: 'I have been waiting twenty years to have someone say this to me; and I thank you from my heart. Certainly, I shall be confirmed, if you will give me the necessary instruction.'"

Dr. Quintard had frequent interviews with General Bragg. The latter wrote him as follows:

"Though too late in seeking, (but not) I hope, in obtaining the pardon allowed me to prove the sincerity with which I have at last undertaken the task. For the kindness and consideration of yourself and the good and venerable Bishop, . . . I shall never cease to be grateful. My mind has never been so much at ease; and I feel renewed strength for the task before me."[47]

The other bishops were active in their ministrations to the soldiers. On May 31, 1863, the bishop of Mississippi preached to the sick and wounded soldiers in a large room of the hospital near his residence at Jackson. He recorded preaching to the soldiers on June 7 and June 14.[48] Bishop Johns passed some time at the headquarters of General Lee (June 3), discussing the religious improvement of the Army of Northern Virginia. He was impressed by the "life and influence of this Christian General, and other eminent officers, his worthy associates." The following day, in company with General Pendleton, he rode out to the headquarters of General Richard Stoddard Ewell, recently appointed to the command vacated by the death of Stonewall Jackson. "The interview assured me the more that the good Providence and grace of God had prepared the way most invitingly for the extension of the Gospel in the Army." In the evening Bishop Johns preached to the 52nd Virginia Regiment out of doors. The Rev. John McGill, chap-

[47]A. H. Noll, *op. cit.*, pp. 77-80; Moultrie Guerry, "The Bishops of Tennessee," in *Chattanooga Sunday Times Magazine*, Nov. 5, 1935, p. 2.
[48]*Journal, 40th Annual Convention, Diocese of Mississippi, 1867*, p. 54.

lain of that regiment, reported a goodly number of the men as earnestly enquiring, "What they must do to be saved." While engaged in the services, a courier arrived with orders to march at midnight.[49]

On the evening of June 5, Bishop Johns preached near Grace Church, Caroline County, to the division under command of General Henry Heth. The large Baptist Church was found to be too small; and the services were held in the open air.

> "Taking my stand at the rear of the building, with the men seated on the grass and many on the limbs of the surrounding trees, I ministered to as attentive and serious congregation as I ever addressed."

Again there came a courier, this time with the intelligence that the enemy had opened upon the Confederate troops at Fredericksburg, and were crossing in force below the town. General Heth's command had to march during the night and the next day.

Thence Bishop Johns rode up to Hamilton's Crossing to see if there would be opportunity for a public service, and, if not, to be on hand to officiate among the wounded. He found the troops in battle array, not knowing at what moment the foe might attempt to advance. All hope of public service was abandoned. Very soon, however, he was called on by Colonel Leaventhorpe, who commanded a North Carolina regiment, who said that, though his officers and men had been on march during the night, they would be thankful if the bishop and the Rev. William Friend, who accompanied him, would conduct services for them.

> "I left him to arrange time and place; and in half an hour he returned to accompany us to an orchard in the rear of the trenches, where his Regiment were assembled to unite in prayer and praise and hear the word of God. The Rev. Mr. Friend read the morning service, and I addressed the congregation. Our appropriate Psalms and hymns were accompanied by the music of a part of the regimental band, which had been accustomed to render such assistance by the Rev. Aristides Smith, their Chaplain, who was detained in Petersburg by sickness.
>
> "We had scarcely closed the solemn exercises when a deputation came to ask for a service in the afternoon. Neither the fatiguing march of the preceding night, nor the vicinity of a formidable foe, abated their interest in the divinely appointed means of grace, nor detained them from their administration.
>
> "That same regiment was in the hottest of the fight at

[49] *Journal, 69th Annual Council, Diocese of Virginia,* p. 14.

Gettysburg, and proved as fearless in the service of their country as they were ready and respectful in the worship of God."[50]

In October, 1863, the Rev. L. H. Jones, of Texas, chaplain of Reily's Regiment, died. He was from San Antonio. Bishop Alexander Gregg said that "he was assiduous in the discharge of every duty, ministering to all alike, even where danger threatened most; winning the universal confidence and affection of the command. After a long course of hardship and exposure he died, where he would have wished to die, at the post of duty."[51]

Bishop Johns continued his ministrations to the men of the service; so did other bishops of the Southern States. Parish clergymen, not in the service as chaplains, were often diligent in their labors for friend and foe. A correspondent in the *Church Intelligencer* gave an interesting account of a service held in the Danville, Virginia, hospital for Federal prisoners. Two Confederate chaplains, the Rev. James Carmichael and the Rev. Alfred M. Randolph, officiated; and there were local citizens as well as some Confederate soldiers in the congregation. The writer says:

> "A cloud of dark blue extending down the ward. . . . A few of our soldiers entered the room, and quietly took their seats, the Federals making room for them, dotting the dark blue here and there with grey. Together we sang and knelt and prayed, friend and foe, refugee and prisoners, . . . and heard the love and liberty of the Gospel proclaimed. In front of me sat a Federal bathed in tears; behind me sat a Confederate similarly affected; thoughts of the past and of the present rushed over me in overwhelming tide. God grant that such scenes may dispose us to an honourable and peaceful separation."[52]

Early in 1864 there was formed in Charlotte, North Carolina, The Protestant Episcopal Church Publishing Association, for the purpose of supplying religious literature for circulation in the army. So far as can be ascertained, that association consisted of one godly and generous layman, John Wilkes, of St. Peter's Church, Charlotte, and his rector, the Rev. George M. Everhart. There were several tracts published; and later Dr. Quintard's notable little army tracts, "Balm for the Weary and Wounded" and "Nellie Peters' Pocket Handkerchief," were added. A simplified Church catechism was printed. The association seems to have done the most extensive work of its kind in the Southern

[50] *Journal, 69th Annual Council, Diocese of Virginia,* pp. 14-15.
[51] J. B. Cheshire, *op. cit.,* pp. 90-91 (note).
[52] *Ibid.,* pp. 164-165.

Church; and orders came from all the states from Virginia to Mississippi.[53]

It was early in 1864 that Dr. Quintard assembled a congregation in Atlanta, and held services which resulted in the establishment of St. Luke's parish. A suitable lot was obtained; and, with the help of men detailed from the army, a building was erected. "Within its portals devout worshippers,—many distinguished Confederate officers among them,—were delighted to turn aside from the bloody strife of war and bow themselves before the throne of Grace."[54] Dr. Quintard was at that time chaplain at large under the appointment of the general commanding. Being anxious for the bishop of Georgia to consecrate St. Luke's, Atlanta, he arranged for Bishop Elliott to visit the portion of the army then at Dalton, Georgia. There Dr. Quintard baptized Brigadier-General Otho French Strahl in his camp in the presence of the assembled brigade. At night he held services in the Methodist Church at Dalton. The building was so densely packed that it was impossible for Bishop Elliott and Dr. Quintard to enter by the front door. They vested themselves in the open air. At the service Dr. Quintard presented a class for confirmation in which were Lieutenant-General William Joseph Hardee, Brigadier-General Otho French Strahl, Brigadier-General Francis Asbury Shoup, and Brigadier-General Daniel Chevilette Govan. There were also confirmed a number of officers of the line and many privates. That memorable service was held April 20, 1864. Two days later Bishop Elliott consecrated St. Luke's Church.[55]

About that time Dr. Quintard prepared some little books adapted to the use of the soldiers as a convenient substitute for the Book of Common Prayer. He also wrote a booklet entitled, "Balm for the Weary and Wounded." It was through the generosity of Mr. Jacob K. Sass, treasurer of the General Council of the Church in the Confederate States, that he was enabled to publish those two little volumes. The first four copies of "Balm for the Weary and Wounded" were forwarded to General Polk, as they came from the press. The bishop-general wrote upon three of them the names of General Joseph E. Johnston, Lieutenant-General Hardee, and Lieutenant-General Hood, and, "With the compliments of Lieutenant-General Leonidas Polk, June 12, 1864." They were taken from the breast-pocket of his coat, stained with his blood, after his death, and forwarded to the officers for whom he had intended them.[56]

On the 11th of May, 1864, General Polk arrived at Resaca, Georgia,

[53] J. B. Cheshire, *op. cit.*, pp. 93-94.
[54] A. H. Noll, *op. cit.*, p. 95.
[55] *Ibid.*, p. 96.
[56] *Ibid.*, pp. 96-98.

where he had gone at the summons of General Joseph E. Johnston. General William T. Sherman had advanced from Chattanooga into north Georgia, and had begun his movements at Dalton with an army of some 98,000. General Polk relieved General John Bell Hood, who had awaited his coming so that he might turn over his command and return to his corps at Dalton. On the night of Polk's arrival at Resaca he went with General Hood to Dalton to report to General Johnston. On the way General Hood signified his desire to be baptized and to be received into the communion of the Episcopal Church. It was arranged that the sacrament would take place that same evening.

On reaching Dalton General Hood directed his aides to await him at his quarters, while the two generals repaired to army headquarters, where they remained with General Johnston till nearly midnight. Then they went to General Hood's quarters, a room simply furnished with a mess-table and four chairs, and dimly lighted by a single candle. The simple preparations for the baptism were quickly made. The tin basin served as a font. The gallant and sorely wounded soldier, who could kneel but with great difficulty, was told that he might sit; but he arose, and leaning on his crutches reverently bowed his head to be signed with the cross by the bishop of Louisiana.[57]

General Polk ordered a retreat from Resaca to Kingston the second day afterwards; on the 16th of May, the retreat continued to a point two and a half miles south of Calhoun. On the 17th, the retreat was resumed towards Adairsville. On the night of the 18th, the bishop-general baptized General Joseph E. Johnston. After the usual conference with his corps commanders, General Johnston knelt in his tent with but four present, the witnesses being General Hardee and General Hood.[58]

Later (August 10) Bishop Lay, who was working as a missionary in the Georgia army, confirmed General Hood. Thus he described the occasion:

> "Yesterday in Strahl's Brigade, I preached and confirmed nine persons. Last night we had a very solemn service in General Hood's room, some forty persons, chiefly generals and staff-officers being present. I confirmed General Hood and one of his aids, Captain Gordon, of Savannah, and a young Lieutenant from Arkansas. The service was animated, the praying good. Shells exploded nearby all the time. General Hood, unable to kneel, supported himself on his crutch and staff, and with bowed head received the benediction."[59]

[57] Wm. M. Polk, *op. cit.*, II, 354-355.
[58] *Ibid.*, II, 355.
[59] J. W. Jones, *op. cit.*, p. 559; J. B. Cheshire, *op. cit.*, pp. 81-82.

On the same day that marked General Johnston's baptism, the 48th annual council of the diocese of North Carolina met at St. John's Church, Williamsborough. There were several reports of religious activities among the military forces. It was resolved that the bishop be requested "to send such of the clergy as he may see fit to the Army of Northern Virginia, in such a manner and for such periods of time as may secure the constant presence in that Army of at least four clergymen, besides the permanent chaplains, and to furnish to each clergyman thus sent a certificate or letter accrediting him as a missionary to that Army from the Diocese of North Carolina." The Rev. Robert A. Castleman, of St. Mark's Halifax, reported occasional ministrations to the sick and wounded soldiers at Weldon. The Rev. Thomas B. Haughton, chaplain of the 50th Regiment of North Carolina Troops since January 26, 1863, said:

> "I have preached on each Lord's Day, and on special occasions, except when on a march or prevented by the inclemency of the weather. Have administered to the wants of the sick, wounded, and dying, both in camp and hospital. . . . Since the fall of Plymouth, I have visited and ministered to the sick, wounded, and dying of the Army; and, so far as I was able, to the suffering among the citizens of the town."

The Rev. Matthias M. Marshall, deacon, had set out for the Army of Northern Virginia immediately on being ordained (December, 1863), as chaplain to the 7th Regiment N. C. T.; but he was taken sick and was compelled to resign. The Rev. Joseph W. Murphy, during July, 1863, after the battle of Gettysburg, and at one of the field hospitals, had buried twenty-three soldiers. The Rev. Messrs. George Patterson and Girard W. Phelps reported work as chaplains.[60]

The 69th annual council of the diocese of Virginia met at St. Paul's Church, Richmond, on the same day (May 18, 1864). Bishop Johns' diary showed great activity among the men of the armed forces; and there were reports of the activities of Chaplains Thomas Duncan (missionary, Fauquier County), J. W. Griffin, and John Collins McCabe. Mr. McCabe frequently visited Libby Prison, where he preached to the invalids and to the Federal officers confined there. "With few exceptions they heard the word gladly." The Rev. Charles Minnegerode, of St. Paul's, Richmond, and the Rev. Cornelius Walker, of Emmanuel Church, Henrico Parish, both held frequent services for soldiers; the Rev. Hugh Roy Scott, rector of St. Paul's Parish, King George County,

[60] *Journal, 48th Annual Council, Diocese of North Carolina,* pp. 30-31, 37, 42-43, 46-49.

had visited the army several times, baptizing twenty-two soldiers, and admitting forty-nine to the Lord's Table. The Rev. Pohn D. Powell had worked with the soldiers and preached in several military outfits; he had also distributed tracts and New Testaments.[61]

Early in the year 1864 a young Mr. Bakewell from Louisiana, a candidate for holy orders, visited Bishop Polk, in order to obtain permission to repair to some place where he could be ordained, with the view of being assigned to duty with some Louisiana regiment as chaplain. His request was cheerfully complied with. On May 22nd Bishop Polk, finding him with his regiment, asked to hear him read the Church service. The regiment was soon assembled on a slope of the hill. There, under the shade of the forest-trees, surrounded by his troops who were sitting, standing, and kneeling, General Polk listened while young Mr. Bakewell led the service. This was the last time the soldier-bishop ever heard the service read by mortal lips except his own.[62] The following day General Polk moved towards Dallas to oppose General Sherman. By the 11th of June he was four miles north of Marietta. June 12th, his last Sunday on earth, "he gathered all his staff and attendants about him; and with prayer and litany, supplication and praise, seemed to leave them his benediction."[63] On the morning of the 14th of June he was killed on the crest of Pine Mountain, near Marietta. General Joseph E. Johnston said:

> "In this distinguished leader we have lost the most courteous of gentlemen, the most gallant of soldiers.
>
> "The Christian, patriot, soldier has neither lived nor died in vain. His example is before you; his mantle rests with you."[64]

The body was taken by railway to Atlanta, and placed in the chancel of St. Luke's Church. Services were conducted by Dr. Quintard. Thence it was removed to Augusta. On June 29th the bishop was buried with great honors at St. Paul's Church. Bishop Elliott delivered the funeral address. Bishops Green and Wilmer were also present, as well as many surpliced priests, a military escort, a band, and a guard of honor. The chance of battle prevented Leonidas Polk from entering again the active service of the Church. "But through all the labors, the alarms, the vigils, and the dangers that soldiers know; amid all the allurements of the 'big wars that make ambition virtue,'

[61] *Journal, 69th Annual Council, Diocese of Virginia,* pp. 61, 63, 65-67, 69-70, 73, 74.

[62] Wm. M. Polk, *op. cit.,* II, 389 (citing Col. W. D. Gale's Diary).

[63] C. T. Quintard, quoted by James Postell Jervey, "The Confederate General," in HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, VII, 404.

[64] "General Field Orders No. 2," quoted by Wm. M. Polk, *op. cit.,* II, 375.

his firm spirit never wavered in its devotion to the Christian work, and his dearest wish was to return to that chosen field as the shepherd of a Christian flock."[65] "He was eminently a man of prayer," said Dr. Quintard. "Not praying where he could be seen of men, but returning to commune with God in secret. He never ceased his devotions."[66]

In 1864 Bishop Richard Hooker Wilmer established in Tuscaloosa, Alabama, an institution for the care of the children of the state, who had been made orphans by the war. To the Order of Deaconesses of Alabama was given the care of the children; and Sister Rebecca Hewitt, who had been brought from Baltimore, was the first chief deaconess of the local order. She was put in charge of the "Confederate Orphans' Home." The institution was later moved to South Warren Street, Mobile, on property adjacent to St. John's Church, where as "The Church Home for Orphans" it remained until 1916. Now known as "Wilmer Hall," it is located at Spring Hill on the outskirts of Mobile.

The chaplains continued their work among the soldiers and the sick and wounded in the hospitals. The Rev. Edward T. Perkins was a chaplain loved and honored throughout the Army of Northern Virginia. During the investment of Petersburg, he would crawl during the night from picket-post to picket-post to pray with the men and to help them by words of sympathy and cheer.[67] The Rev. John Y. Gholson, of St. Michael's Church, Marengo County, Alabama, and the Rev. Thomas J. Beard, of St. James', Eufaula, in the same diocese, both reported baptisms, ministrations, and preparations for confirmation in the Army of Tennessee. Mr. Beard said:

> "There seemed to be a most wonderful degree of sensibility to religious impressions pervading the whole Army. Prayer-meetings and singing of Psalms and hymns were common along the whole line. Bibles, Testaments, and Prayer-books, with religious reading, were eagerly sought after; and the demand was a hundred-fold greater than the supply."[68]

The battle of Franklin, Tennessee, November 30, 1864, was one of the bloodiest of the whole war. Dr. Quintard has described it graphically. Among those mortally wounded were Major-General Patrick Cleburne, Brigadier-General John Adams, Brigadier-General F. O. Strahl, Brigadier-General Gist, Brigadier-General Cranberry, and Brigadier-General John C. Carter. All of General Strahl's staff were

[65]Wm. M. Polk, *op. cit.*, II, 386.
[66]C. T. Quintard, quoted by James Postell Jervey, *op. cit.*, in HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, VII, 404.
[67]J. B. Cheshire, *op. cit.*, pp. 86-87.
[68]*Journal, 34th Annual Council, Diocese of Alabama,* pp. 21-22.

killed. Dr. Quintard officiated at the funeral of General John Adams, who was "a member of the Episcopal Church and a sincere and humble Christian. For a year or more before his death, he engaged, morning, noon, and night, in devotional exercises. He invariably fasted on Friday and other days of abstinence appointed by the Book of Common Prayer. He was guided in all his actions by a thoughtful and strict regard for truth, right, and duty." Dr. Quintard buried Generals Strahl, Gist, and Cranberry under the shadow of St. John's Church, Ashwood, with the services of the Episcopal Church, having hired a Negro to make plain coffins and driving in a wagon sixteen miles to bury them. Then he returned to the field. After ministering to Major-General John C. Brown, General George Gordon, and General Carter, Dr. Quintard returned to Columbia to the hospital in the Columbia Institute, where there were hundreds of wounded men. He buried Major-General Cleburne from the residence of Mrs. William Polk.[69]

On December 18th Dr. Quintard visited General Hood. The tide was overwhelmingly turned against the South, but the general seemed to bear up well under the disasters. Two days later Dr. Quintard baptized a number of children at headquarters, and had prayers in the general's room. "I am afraid that I have been more wicked since I began this retreat than for a long time past," the general said. "I had so set my heart upon success, and prayed so earnestly for it, had such a firm trust that I should succeed, that my heart has been very rebellious. But let us go out of Tennessee, singing hymns of praise." The weather was exceedingly inclement, said Dr. Quintard. "So many of our poor boys were barefooted that there was very great suffering. The citizens of Pulaski (Tennessee) did all they could to provide shoes."[70]

On Christmas Eve Dr. Quintard was called by Major-General Clayton, encamped by the roadside, to spend the night with him. After supper the general called up all his staff and couriers, and they had prayers. Next morning Dr. Quintard had prayers at General Clayton's headquarters.[71]

The remaining months of the war were months of hardship and destruction. Church buildings were too often desecrated; sometimes they were destroyed. When Dr. Quintard visited General Maney's brigade at Meridian, Mississippi, in February, 1865, he was distressed at the losses which had been sustained.

> "The Brigade was smaller than my old Regiment at the beginning of the War. Of all the thousand and more who came out in the First Tennessee Regiment in May, 1861, I found but

[69] A. H. Noll, *op. cit.*, pp. 112-117.
[70] *Ibid.*, pp. 122-123.
[71] *Ibid.*, p. 124.

> fifty men remaining. Many had been killed in battle, others had sickened and died, some were 'in the house of bondage,' and, worst of all, some had deserted their colours."[72]

The reports of churches burned and injured by the invading armies and the depredations which took place do not belong to the scope of this article. We are concerned with the religious activities of the Church in behalf of the soldiers. Even to the last, with fast waning hopes and increasing weariness, the faithful clergymen did their utmost to uphold the banner of Christ. The reports submitted to the various diocesan councils at the close of the war show that the chaplains were tireless to the end in their ministrations. Bishop Green aptly summed up the situation when he addressed the 38th annual council of the diocese of Mississippi, convened at Jackson, May 4, 1865:

> "We are met together . . . in the midst of circumstances well calculated to humiliate as well as sadden our hearts. . . . But, beloved brethren, though we seem destined to be robbed of all else besides, there cannot be taken from us the consciousness that both, as clergy and laity, we have stood by our country from the beginning to the end of her noble struggle. Our duty now is, to bow as well as we can to what seems to be the present will of Him who holds in His hands the destinies of empires. . . . Let us try to withdraw our thoughts from the blood and rapine, and desolation that marks our land, and pray for the forgiveness of those who are resting in the midst of the ruin they have created."[73]

[72] A. H. Noll, *op. cit.*, p. 129.

[73] *Journal, 38th Annual Council, Diocese of Mississippi*, p. 62; Nash Kerr Burger, "The Diocese of Mississippi and the Confederacy," in Historical Magazine of the Protestant Episcopal Church, IX, 68-69.

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